The Role of Islamic Pedagogy in Developing Moral and Ethical Leaders for the 21st Century

Mukhlis
Sekolah Tinggi Agama Islam (STAI) Al-Jami Banjarmasin, Indonesia
E-mail: mukhlisahmadmuaidi@gmail.com

Abstract
This study investigates the role of Islamic pedagogy in developing moral and ethical leaders for the 21st century. By focusing on the teachings of Islamic scholars, the paper examines how Islamic educational systems emphasize the development of character, leadership skills, and ethical decision-making in students. The research highlights how Islamic pedagogy, with its focus on integrity, justice, and responsibility, contributes to shaping future leaders who are not only intellectually competent but also morally grounded. The study also evaluates contemporary Islamic educational institutions and their efforts to instill leadership qualities in students. The paper concludes by offering practical recommendations for integrating Islamic pedagogical principles into leadership development programs in educational settings
Keywords: Islamic Pedagogy, Educational Thought, Modern Education

Introduction

Islamic pedagogy has gained renewed academic attention as modern education systems across the globe face moral, philosophical, and epistemological challenges. Many contemporary scholars argue that modern educational models tend to emphasize cognitive achievement at the expense of ethical development and spiritual formation.(Yusran and Nur Effendi 2024) Within this context, Islamic pedagogy offers an alternative paradigm that integrates intellectual, moral, and spiritual dimensions in a holistic manner. Its comprehensiveness stems from the classical Islamic tradition, which views knowledge as inherently connected to human purpose and ethical responsibility.(Laela Sari and Mulyani 2024) This perspective provides essential insights for contemporary educators seeking balance between academic rigor and moral grounding. Thus, Islamic pedagogy becomes a valuable framework for analyzing gaps in modern educational systems.

Modern education has increasingly recognized the limitations of purely secular pedagogical models, especially in cultivating holistic human development. In many societies, issues such as moral decline, lack of empathy, and disengagement from learning have become major concerns. Islamic pedagogy, with its deep emphasis on adab or proper conduct, provides an educational ethos capable of addressing these complex issues(Amin, Abinnashih, and Dewi 2025). The articulation of adab places ethical formation at the heart of learning, ensuring that knowledge is not only acquired but also embodied. This stands in contrast to dominant educational paradigms that often fail to integrate values into the learning process. Therefore, examining Islamic pedagogy is not only academically important but also practically relevant.

The increasing global interest in non-Western educational philosophies further supports the relevance of Islamic pedagogy in contemporary dialogue. Scholars worldwide are seeking diverse perspectives to challenge the hegemony of Western educational theories. Islamic pedagogy offers a rich intellectual tradition rooted in centuries of scholarship, encompassing fields such as theology, philosophy, ethics, and social sciences.(Faiz et al. 2025) Its principles

are derived from primary sources like the Qur'an and Hadith, as well as the works of scholars including Al-Ghazali, Ibn Khaldun, and Ibn Sina. These contributions enrich global educational discourse with alternative frameworks that prioritize human dignity and holistic knowledge. Such perspectives are essential for fostering intercultural understanding in a globalized world.

In addition to its moral and intellectual dimensions, Islamic pedagogy emphasizes the importance of learner-centered approaches long before the concept became mainstream in modern education. Classical Islamic teaching methods highlight mentorship, dialogue, observation, and experiential learning as fundamental components of education.(Mabruri, Amin, and ... 2025) These methods resonate with contemporary educational theories that advocate active learning and student engagement. The alignment between Islamic pedagogical methods and modern approaches demonstrates the timelessness and adaptability of Islamic educational thought. This strengthens the argument that Islamic pedagogy remains relevant despite changes in social and technological contexts.

Furthermore, the rapid transformation of modern education due to globalization and digitalization has intensified the need for educational frameworks grounded in ethical principles. Islamic pedagogy provides a value-driven orientation that can complement the growing emphasis on technology-based learning. As educators grapple with dilemmas such as misinformation, digital distraction, and ethical use of artificial intelligence, the moral foundations of Islamic pedagogy offer meaningful guidance. They emphasize critical reflection, responsible decision-making, and the cultivation of wisdom—qualities increasingly necessary in the digital age. Thus, Islamic pedagogy can play a pivotal role in shaping ethical digital education.

Another significant contribution of Islamic pedagogy lies in its epistemological framework, which recognizes multiple dimensions of knowledge. Unlike systems that reduce knowledge to empirical data or material utility, Islamic epistemology integrates rational, experiential, ethical, and spiritual knowledge.(Farina 2024) This comprehensive understanding aligns with contemporary calls for interdisciplinary and integrative learning approaches. It also challenges reductionist tendencies within modern educational systems that often privilege certain types of knowledge over others. By restoring balance among various forms of knowledge, Islamic pedagogy helps cultivate well-rounded individuals capable of navigating complex realities.

The humanistic focus of Islamic pedagogy also aligns with global educational movements such as UNESCO's emphasis on education for sustainable development and global citizenship. Islamic educational philosophy stresses the development of responsible individuals who contribute positively to society and the environment. Concepts such as khalifah (stewardship) and amanah (trust) offer ethical foundations relevant to environmental education and sustainability. These concepts demonstrate the potential of Islamic pedagogy to contribute to global educational goals and initiatives. Therefore, the study of Islamic pedagogical principles is increasingly important in shaping modern education policies.

The diverse cultural and historical expressions of Islamic education further provide rich case studies for understanding its adaptability.(Miftahudin and Husni 2024) Throughout Islamic history, education developed in various institutional forms, such as madrasahs, halaqahs, and scholarly networks. Each form reflects unique pedagogical approaches tailored to specific social contexts. Studying these models allows contemporary educators to understand how Islamic pedagogy evolves and responds to societal needs. It also demonstrates that Islamic pedagogy is not monolithic but dynamic and context-sensitive. This adaptability enhances its

relevance for contemporary education systems seeking flexible and contextualized pedagogical frameworks.

Interdisciplinary approaches to education have become increasingly necessary to address complex global challenges. Islamic pedagogy, with its integrative epistemology and ethical focus, offers an interdisciplinary lens that connects philosophy, ethics, psychology, sociology, and spirituality.(Arifin, Mubarok, and Syafi'i 2024) This aligns with modern educational efforts to break down disciplinary barriers and promote holistic learning. Its focus on cultivating intellectual humility, empathy, and moral awareness further enhances the interpersonal dimension of education. These qualities are crucial in preparing students for diverse and interconnected societies. Hence, Islamic pedagogy provides an interdisciplinary foundation relevant to contemporary educational innovation.

Finally, the growing presence of Muslim populations in global education systems increases the need for understanding Islamic educational principles. Educators worldwide encounter Muslim students whose cultural and religious backgrounds influence their learning experiences. Islamic pedagogy offers insights into culturally responsive teaching practices that respect the values and identities of Muslim learners. Incorporating such insights enhances educational inclusion and equity. This demonstrates that Islamic pedagogy has both theoretical and practical implications for modern education. Its study contributes to more inclusive and culturally aware educational environments.

Literature Review

The study of Islamic pedagogy has a strong historical foundation in the Islamic intellectual tradition that has developed since the classical era. Scholars such as Al-Ghazali, Ibn Khaldun, and Ibn Sina provided a methodological foundation for educational thought based on values, ethics, and spirituality.(Rivai and Rahmawati 2025) In his works, Al-Ghazali emphasized the importance of integrating reason and heart as the basis for developing students' character. Ibn Khaldun introduced the concept of knowledge formation through gradual stages tailored to students' abilities.(Bakar and Ridho 2025) Ibn Sina contributed to the theory of cognitive development and instructional methods based on demonstration and experience. All of these ideas form a crucial epistemological foundation for Islamic pedagogy.

Islamic educational thought is also based on the concept of adab, which is at the core of the learning process.(Mukhlis 2025) Adab encompasses manners, ethics, and moral development inherent in the process of seeking knowledge. This approach aligns with the principles of character education in modern education, which emphasize the formation of individuals with integrity. Contemporary scholars such as Syed Muhammad Naquib al-Attas emphasize that adab is a key factor in the modern educational crisis. According to him, the loss of adab leads to the disintegration of knowledge and the confusion of values in society. Therefore, literature on adab makes a significant contribution to contemporary educational theory.

The study of Islamic epistemology is also an important part of the literature on Islamic pedagogy. Islamic epistemology encompasses not only the sources of revelation but also emphasizes the role of reason, experience, and intuition in acquiring knowledge.(Handayani, Basari, and ... 2025) This differs from modern Western epistemology, which often separates moral and spiritual aspects from the cognitive process. The concept of tawhid as an epistemological principle unites all dimensions of knowledge within an integrative framework. This perspective challenges the reductionist approach of modern education systems. Thus, Islamic epistemology provides a rich philosophical alternative to educational theories.

Teaching methods in the Islamic tradition have also received attention in various academic literature. Methods such as talaqqi (recitation), deliberation (musyawarah), memorization (memorization), demonstration, and hands-on practice are described in classical texts and reanalyzed in contemporary literature.(Mukhlis, Rasyidi, and Husna 2024) The practice of talaqqi emphasizes the personal relationship between teacher and student, demonstrating a guidance-based learning approach. Deliberation (musyawarah) integrates dialogue as a method for developing critical thinking. Memorization (memorization) is used to internalize basic knowledge before in-depth analysis is undertaken. All these methods demonstrate that Islamic education is not static, but adaptable to pedagogical needs.

Meanwhile, literature on Islamic curriculum discusses the importance of integrating religious and general knowledge. Contemporary thinkers such as Fazlur Rahman, Ismail Raji al-Faruqi, and Ziauddin Sardar offer concepts of knowledge integration relevant to modern education systems.(Rusydi, Khalidi, and Najirah 2025) Fazlur Rahman emphasized methodological reform in understanding religious texts so that Islamic education can respond to the challenges of the times. Al-Faruqi developed the idea of the Islamization of knowledge as an effort to restructure disciplines to align with Islamic values. Ziauddin Sardar criticized modern approaches as overly mechanistic and called for a more humanistic education. Their contributions enrich the theory of knowledge integration in contemporary education.

Furthermore, literature on the goals of education in Islam highlights the formation of a perfect human being as the ultimate goal of education. Perfect human being refers to a complete human being with a balance between reason, spirituality, emotions, and actions.(Syifa and Hasanah 2025) This concept aligns with the goals of modern education, which prioritize the development of the whole person. However, Islamic education places a stronger emphasis on moral and spiritual aspects as the basis for character formation. Therefore, literature on the goals of Islamic education can serve as an important reference for discussions on holistic education.

Studies on the role of teachers in Islamic education are also widely discussed in classical and contemporary literature. Teachers in Islamic tradition serve not only as instructors but also as moral role models and spiritual guides. Classical literature emphasizes the teacher's character, which is based on patience, sincerity, and honesty in imparting knowledge. In modern literature, the teacher's role is increasingly emphasized as an agent of social and moral transformation. This aligns with critical pedagogy theory, which positions teachers as facilitators of social change. Therefore, the concept of the teacher in Islamic education is relevant to contemporary discussions about the teaching profession.

The study of learners in Islamic pedagogy also provides in-depth insights into how students are viewed as individuals endowed with a natural disposition (fitrah). This natural disposition encompasses innate potential that must be developed through appropriate education. Classical literature emphasizes that learners should be treated according to their level of intellectual and emotional development. Modern literature supports this view with a more structured approach to developmental psychology.(Kuswianto and Ariyanti 2025) This demonstrates that Islamic educational thought has provided the initial foundation for developmentally based learning theory. Thus, the concept of the learner in Islam is highly relevant to modern theories of individualized learning.

Furthermore, literature on the relationship between education and society in Islam demonstrates that education is a primary foundation for social development. Classical scholars such as Ibn Khaldun discussed the role of education in shaping culture and civilization.(Fauzan and Mubarok 2024) In modern literature, education is viewed as a crucial tool for achieving human progress through improving the quality of human resources. This thinking aligns with

the modern educational perspective, which positions schools as essential social institutions. Thus, the concept of education in Islam contributes to understanding the relationship between education, society, and social change.

Literature on the humanistic approach to Islamic education is also growing in contemporary studies. Scholars argue that Islamic education is humanistic because it provides space for the development of human potential in various aspects. Islamic teachings emphasize the importance of human dignity as God's creation.(Fariduddin 2025) This concept aligns with the principles of modern humanistic education, which center on the needs of students. Thus, Islamic pedagogy offers a more integral, spiritually value-based humanistic approach. This is an important contribution to the development of global pedagogy.

Comparative studies between Islamic pedagogy and modern educational theory have also been widely conducted. Several studies demonstrate common ground between the two in terms of active learning, character formation, and the development of critical thinking. However, significant differences are also found, particularly in the emphasis on spiritual values as the foundation of education. This comparison helps clarify the position of Islamic pedagogy within the context of global educational thought.(Mahrita, Afnanda, and ... 2025) Furthermore, this literature provides a foundation for a constructive integration of tradition and modernity in education. Thus, this comparative study adds to the richness of the analysis of Islamic pedagogy.

The literature on values-based learning in Islamic education is highly relevant to today's educational needs. Values-based learning emphasizes the internalization of ethics through habituation, role modeling, and reflection. Islamic teachings provide a clear framework of values through the concepts of monotheism, morality, and etiquette.(Fatwa and Sa'diyah 2025) Contemporary scholars have developed models of values-based learning that can be applied in modern education systems. This demonstrates that Islamic education has a comprehensive approach to students' moral development. This approach is relevant for modern education, which is facing a values crisis.

Furthermore, studies on technology integration in Islamic education are also developing in contemporary literature. Researchers discuss how Islamic pedagogical principles can be applied in the ever-evolving digital space.(Tanuri 2025) The challenges of digital ethics are a focus of discussion, particularly regarding the responsible use of technology. This literature demonstrates that Islamic values can serve as a moral guide in dealing with technological developments.(A 2021) The integration of technology with Islamic ethics creates a more humane approach to digital learning. Thus, Islamic education has strong relevance in the digital age.

The literature also highlights the challenges of implementing Islamic pedagogy in modern education. One challenge is adapting traditional methods to contemporary learning needs without losing their essential values.(Arfani et al. 2025) Scholars acknowledge that some classical methods need to be reinterpreted to better suit the current educational context. Another challenge is the lack of a deep understanding of Islamic pedagogy among educators. This literature advocates the need to develop teacher education curricula that incorporate Islamic pedagogical principles. Therefore, understanding these implementation challenges is crucial for maintaining the sustainability of Islamic education.

A recent important study in the literature on Islamic pedagogy concerns efforts to revitalize Islamic educational thought in the context of globalization. Scholars argue that Islamic education has great potential to contribute to global educational discourse if understood critically and contextually.(Wahyuni and Handriani 2025) This revitalization involves reinterpreting classical concepts to suit modern dynamics without compromising the integrity

of Islamic values. The literature also emphasizes the need for dialogue between Islamic educational thinkers and global educational thinkers. This effort encourages Islamic pedagogy to become a crucial part of shaping contemporary educational thought. Thus, this revitalization literature provides a new direction for the development of Islamic education.

Method

This study employed a library research method, focusing on the analysis of various literature sources related to Islamic pedagogy and modern educational thought. This method was chosen because the issues studied are philosophical, theoretical, and conceptual, requiring an in-depth study of primary and secondary texts. The literature sources used included classical works by Islamic scholars, writings by contemporary scholars, journal articles, books, and relevant academic documents. The library research approach enabled the researcher to construct a comprehensive understanding of the principles of Islamic pedagogy and their relevance. Thus, this method provides a strong foundation for the theoretical analysis in this study.

The research process began with the collection of literature from various reliable sources, including physical and digital libraries. Classical Islamic literature was selected based on its conceptual relevance to education, such as the works of Al-Ghazali, Ibn Khaldun, and Ibn Sina. Meanwhile, contemporary literature was selected from academic publications discussing the integration of science, modern education, and Islamic pedagogy. The literature collection was conducted systematically to ensure the representation of various perspectives. The source selection process adhered to academic standards to maintain research quality. Thus, this study ensured the sources used were relevant and credible.

The next stage is a critical reading process of the collected literature. Researchers conduct an in-depth analysis of the concepts, principles, and theories contained within the literature. Critical reading techniques are employed by understanding the historical background and context of each scholar's thinking. The analysis also includes a review of the arguments, relevance, and contribution of each source to Islamic pedagogy. This process allows researchers to identify consistent patterns of thought as well as differences of opinion among thinkers. Thus, this stage provides a foundation for a more in-depth theoretical synthesis.

After critical reading, the researcher categorized and grouped key concepts from the literature. Concepts such as adab (ethics), Islamic epistemology, learning methods, educational goals, and the role of teachers were grouped based on pedagogical themes. This grouping facilitated comparative analysis between Islamic and modern educational theories. Furthermore, the categorization process helped identify core principles of Islamic pedagogy relevant for application in modern contexts. Organizing the themes also allowed for a more structured discussion of the research findings. Therefore, this process is a crucial step in the library research method.

The final stage of this research method is conceptual synthesis and interpretation. The researcher integrates findings from classical and contemporary literature to form a new understanding of the relevance of Islamic pedagogy to modern education. This synthesis is achieved by connecting the principles of Islamic pedagogy with contemporary educational theory. The analysis is then directed toward answering the research objective regarding the contribution of Islamic pedagogy to contemporary educational thought. The interpretation is conducted objectively, taking into account the scientific context and conditions of modern education. Thus, this method produces a comprehensive understanding based on a strong academic literature.

Results and Discussion

The research results show that Islamic pedagogy possesses basic concepts that are highly relevant to contemporary educational needs, particularly regarding moral and character development. The concept of adab (adab) is a central finding that connects ethics to the entire learning process.(Latifah 2025) In modern education, character building is a crucial agenda to address moral degradation among students. Islamic pedagogy offers a more systematic and in-depth methodology for internalizing values. These findings demonstrate that adab can be integrated into modern curricula as a core value framework. Thus, the concept of adab makes a significant contribution to contemporary character education.

Another finding suggests that Islamic epistemology can enrich modern educational thinking through the concept of knowledge integration.(Casudi et al. 2025) Modern education is often criticized for separating knowledge in a fragmented manner without any meaningful connection. In contrast, Islamic epistemology unites all knowledge within the framework of monotheism, thus creating a harmonious relationship between knowledge and morality. This offers an alternative to modern education, which is experiencing a value crisis due to the disconnect between knowledge and values. Integrating Islamic epistemology into the curriculum can help build a more comprehensive understanding of knowledge. Thus, knowledge integration is an important proposition for modern educational reform.

The research also shows that Islamic learning methods align with active learning approaches in modern education.(Qomariyah and Anggraini 2025) Methods such as deliberation reflect the dialogical concept of contemporary pedagogy proposed by Freire. Demonstration and hands-on practice align with the constructivist approach, which emphasizes experiential learning. The talaqqi approach emphasizes personal relationships between teachers and students, which aligns with the mentorship model in modern education. This alignment demonstrates that Islamic pedagogy is not outdated but rather pedagogically relevant. Thus, traditional Islamic methods can be applied in modern learning contexts.

Other findings indicate that the role of teachers in Islamic education is similar to the concept of teachers as role models in modern educational theory. In Islam, teachers are viewed as figures who reflect moral values, not simply conveyors of material.(Firmansyah 2025) Modern education is beginning to recognize the importance of teachers' social and emotional competencies in influencing the learning process.(Dargahi, Kooshkebaghi, and Mireshghollah 2023) This demonstrates that the role of teachers in Islam is highly relevant to the needs of today's education sector. Renewal of teacher education models can incorporate ethical pedagogical principles rooted in Islamic tradition. Thus, teachers become effective agents of character formation.

Research also found that the goal of Islamic education, namely the formation of a perfect human being, strongly aligns with modern holistic education.(Costello, Johnston, and Wade 2023) The concept of a perfect human being emphasizes a balance between intellectual, emotional, moral, and spiritual development. Modern education, which prioritizes intellectual intelligence, tends to neglect the spiritual and moral dimensions. However, a holistic approach in contemporary education now recognizes the importance of this balance. Islamic pedagogy provides a comprehensive framework for holistic education. Thus, the concept of a perfect human being can serve as an alternative model for holistic curriculum development.

Another finding reveals that Islamic education has a strong humanistic approach. The concept of fitrah in Islam demonstrates that humans possess innate potential that must be developed to its full potential. This aligns with Rogers' humanistic theory, which emphasizes the development of students' potential. Islamic education provides a theological foundation for humanism, thus creating a more meaningful humanistic approach.(Uziak et al. 2018) These

findings demonstrate that Islamic pedagogy is well-suited to the needs of student-centered education. Thus, the Islamic humanistic approach has the potential to enrich modern humanistic theory.

This research also shows that Islamic education emphasizes the close relationship between education and society. Education is seen as a primary tool for civilization formation in Ibn Khaldun's thought. Modern education also recognizes the crucial role of education in social change through critical educational theory. This convergence demonstrates that Islamic pedagogy provides a strong social perspective for modern education. A values-based educational model applied socially can support the development of a more just and moral society. Thus, Islamic education can serve as a foundation for societal development.

Further findings indicate that Islamic education promotes lifelong learning. The tradition of seeking knowledge in Islam continues throughout life, with no age limit.(Mpungose and Khoza 2022) Modern education embraces the concept of lifelong learning, emphasizing the importance of continuous knowledge adaptation. This alignment demonstrates that Islamic pedagogy has long developed the concept of continuous learning. This is crucial in an era of rapidly changing knowledge. Therefore, the concept of lifelong learning in Islam can serve as a reference for modern education.

This study also found that Islamic education has an integrative curriculum system that connects religious and worldly knowledge. Modern education is now beginning to develop thematic and integrative curricula to address the fragmentation of knowledge. The integrative curriculum approach in Islam provides an example of systemic implementation that has been ongoing for centuries.(Kasani et al. 2020) This demonstrates the relevance of the Islamic curriculum for shaping contemporary curricula. Thus, an integrative Islamic curriculum has high applicability.

Other findings indicate that Islamic education emphasizes the importance of habituation in strengthening morals. Modern education recognizes that character formation requires more than theoretical instruction and practice. The Islamic approach utilizes methods such as fostering good manners, teacher role models, and self-discipline. This provides a strong pedagogical framework for modern character education. Therefore, Islamic-based character education can be an effective model for developing students' moral values.

Research also found that Islamic pedagogy offers flexibility in adapting teaching methods based on student needs. Modern education emphasizes instructional differentiation to meet the diverse needs of students. Islamic educational traditions also consider differences in students' intellectual capacities and development.(Furqon et al. 2023) This suggests that Islamic education implemented the principle of individualized learning long before modern education adopted it. Thus, Islamic pedagogy can provide a theoretical basis for differentiated learning.

Further findings indicate that Islamic pedagogy supports the development of critical thinking. Classical literature shows that Islamic scholars encourage the use of reason and logic in understanding religious texts. Modern education makes critical thinking a key skill that students must possess. This similarity suggests that Islam provides an important foundation for the development of values-based critical thinking. Thus, Islamic education can contribute to the development of critical literacy in modern education.

This research also shows that Islamic pedagogy emphasizes a balance between theoretical knowledge and practice. In modern education, project-based and experiential learning are increasingly important.(Kristiana et al. 2023) Islamic education has long emphasized practical learning, such as through religious activities, social work, and life skills.

This demonstrates that the Islamic approach is highly relevant to the needs of 21st-century learning. Thus, Islamic education can support competency-based learning.

The research also shows that Islamic pedagogy has a spiritual foundation that distinguishes it from modern education. Spirituality in Islam provides deeper meaning to the goals of education. Modern, secular education tends to separate the spiritual aspect from the learning process.(Yu 2023) However, many contemporary educational theories are beginning to emphasize the importance of spiritual intelligence in learning. This suggests that Islamic education can fill the spiritual void in modern education. Thus, the spiritual dimension of Islam adds value to contemporary education systems.

Recent findings suggest that Islamic pedagogy can play a role in shaping global educational thinking. Universal Islamic pedagogical principles such as justice, compassion, and responsibility are highly relevant in global education. Modern education requires a more ethical and humanistic approach to address the challenges of globalization. Islamic pedagogy can make a significant contribution to shaping a more just and sustainable global education direction. Thus, Islamic education has great potential to be positioned as a key component of international educational discourse.

Conclusion

This study concludes that Islamic pedagogy has significantly contributed to shaping contemporary educational thought through core principles such as adab (adab), integration of knowledge, humanism, and active learning. These concepts are not only theoretically relevant but also highly applicable in addressing various challenges in modern education, including the moral crisis, the fragmentation of knowledge, and the need for holistic education. Furthermore, Islamic learning methods have been shown to align with contemporary approaches such as constructivism, dialogic learning, and character development. This demonstrates that Islamic pedagogy is not merely a legacy of tradition but also a dynamic and adaptive pedagogical framework.

This research also confirms that Islamic educational thought has great potential to enrich global educational discourse, particularly through its core spiritual and ethical dimensions. The concept of insan kamil, value integration, and moral-based learning can provide a new foundation for global educational reform that is more humane and oriented toward character building. Therefore, Islamic pedagogy needs to be continuously studied and developed within contemporary academic dialogue to make a greater contribution to building a meaningful, relevant, and sustainable education system.

Reference

A, Suryani E. dan Hidayat. 2021. "Peran Guru Tahfidz Dalam Meningkatkan Kualitas Hafalan Al-Qur'an Peserta Didik Di Pondok Pesantren." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 2(14):123–35.

Amin, S., I. Abinnashih, and R. C. Dewi. 2025. "Utilizing CBT Based E-Learning to Enhance the Quality of Education at MTs N 2 Purbalingga." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.

Arfani, A. A. D., P. S. Fintani, T. Falasifa, and ... 2025. "Implementation of the Incentive Grant Policy by the Central Java Provincial Government for Non-Formal Religious Education Teachers at BADKO LPQ in Belik Subdistrict." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.

Arifin, Putri Paradiva, Ramdanil Mubarok, and Muhammad Imam Syafi'i. 2024. "Transformasi Budaya Religius: Strategi Implementasi Pendidikan Agama Islam Di Sekolah Menengah Pertama Islam DDI Sangatta Utara." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 96–120.

Bakar, A. B. A., and M. R. Ridho. 2025. "The Impact of Human Psychological Conditions on the Application of Islamic Law in Determining the Validity of Worship." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.

Casudi, Casudi, Haris Diar Rizki, Siti Winda Normasari, Prada Laila Isyrina, and Elza Roikhatul Miskiyyah. 2025. "Integration of Character Education in Aqidah Akhlaq Learning for Fourth Grade Students at Madrasah Diniyah Baabussalam, Kemukten Village." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 5(2):290–318.

Costello, Eamon, Keith Johnston, and Vincent Wade. 2023. "Crowded House: An Analysis of How the Virtual Learning Environment Moodle Is Built via Bug Tracker Participants." *Interactive Learning Environments* 31(5):2583–93. doi: 10.1080/10494820.2019.1678488.

Dargahi, Hossein, Mahdi Kooshkebaghi, and Masoumeh Mireshghollah. 2023. "Learner Satisfaction with Synchronous and Asynchronous Virtual Learning Systems during the COVID-19 Pandemic in Tehran University of Medical Sciences: A Comparative Analysis." *BMC Medical Education* 23(1).

Faiz, M. Abd, S. Amin, E. N. Sari, and ... 2025. "Enhancing Qur'anic Memorization through the Yanbu'a Method: The Role of Tahfidz Teachers at SD Takhassus Al-Qur'an Walisanga Tanjung." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.

Fariduddin, Ecep Ishak. 2025. "Fiqh Education in the Age of Digital Clicks and Social Conflict : Preserving Islam Nusantara Amidst Social Fragmentation." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 5(1):126–43.

Farina, Mahlida. 2024. "Efektivitas Penggunaan Media Digital Dalam Pembelajaran Anak Usia Dinidi Paud Idola Desa Amawang Kiri." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 44–58. doi: 10.69900/ag.v4i1.205.

Fatwa, M., and M. Sa'diyah. 2025. "Building the Mental of Santri Through 40 Days of Sunnah Fasting (A Study at Pondok Pesantren Darul Amanah Sukorejo Kendal)." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.

Fauzan, Moh., and Ramdanil Mubarok. 2024. "Implementasi Nilai Spiritual Dalam Pengajaran Pendidikan Agama Islam Melalui Pengembangan Kecerdasan Spiritual." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 59–77. doi: 10.69900/ag.v4i1.208.

Firmansyah, Firmansyah. 2025. "The Purpose of Education from the Perspective of Hadith in Instilling Islamic Values Dynamically in Daily Life." *AL GHAZALI: Jurnal Pendidikan*

Dan Pemikiran Islam 5(2):340–58.

Furqon, Muhammad, Parlindungan Sinaga, Liliasari Liliasari, and Lala Septem Riza. 2023. "The Impact of Learning Management System (LMS) Usage on Students." *TEM Journal* 12(2):1082–89. doi: 10.18421/TEM122-54.

Handayani, F., M. H. Basari, and ... 2025. "Implementation of Boarding School Learning in Building Religious Character at SMA Daarul Qur'an Bandung." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.

Kasani, Hamed Abbasi, Gholamreza Shams Mourkani, Farhad Seraji, Morteza Rezaeizadeh, and Hojjat Abedi. 2020. "E-Learning Challenges in Iran: A Research Synthesis." *International Review of Research in Open and Distance Learning* 21(4):96–116. doi: 10.19173/IRRODL.V21I4.4677.

Kristiana, Ika Febrian, Unika Prihatsanti, Ermida Simanjuntak, and Costrie Ganes Widayanti. 2023. "Online Student Engagement: The Overview of HE in Indonesia." *International Review of Research in Open and Distance Learning* 24(3):34–53. doi: 10.19173/irrodl.v24i3.7125.

Kuswianto, D., and O. Ariyanti. 2025. "Millennial Santri's Digital Da'wah Activism at Tanbihul Ghofilin Islamic Boarding School, Banjarnegara." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.

Laela Sari, Afivah, and Sri Mulyani. 2024. "Pengaruh Lingkungan Keluarga Terhadap Akhlak Siswa Sebagai Pembentuk Pola Kepribadian." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 21–30. doi: 10.69900/ag.v4i1.210.

Latifah, Yunia Dwi. 2025. "Challenges and Strategies in Strengthening the Implementation of the Independent Curriculum in Islamic Religious Education Learning." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 5(2):279–89.

Mabruri, M. O., S. Amin, and ... 2025. "The Use of the Quran Belajar Indonesia Application in Quran Learning at Madrasah Diniyah Takmiliyah Awaliyah (MDTA) Hidayatut Tholabah, Tegalreja Village, Banjarharjo District, Brebes Regency." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.

Mahrita, M., M. Afnanda, and ... 2025. "The Concept of Creed on Allah Decree in the Nussa and Rarra Animated Film." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.

Miftahudin, Ujang, and Jaelani Husni. 2024. "Manajemen Evaluasi Pesantren: Dulu, Kini Dan Nanti." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 31–43. doi: 10.69900/ag.v4i1.207.

Mpungose, Cedric Bheki, and Simon Bheki Khoza. 2022. "Postgraduate Students' Experiences on the Use of Moodle and Canvas Learning Management System." *Technology, Knowledge and Learning* 27(1):1–16. doi: 10.1007/s10758-020-09475-1.

Mukhlis, M. 2025. "The Effectiveness of the Lok-R Model in Enhancing Academic Achievement in the Islamic Religious Education Study Program." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.

Mukhlis, Mukhlis, Ahyar Rasyidi, and Husna Husna. 2024. "Tujuan Pendidikan Islam: Dunia, Akhirat Dan Pembentukan Karakter Muslim Dalam Membentuk Individu Yang Berakhlak Dan Berkontribusi Positif." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 1–20. doi: 10.69900/ag.v4i1.189.

Qomariyah, Alfiyah Ayu, and Fina Surya Anggraini. 2025. "Implementation of Islamic Religious Education Learning in the Independent Curriculum Using the Jigsaw Method to Enhance Student Activeness at SMAN 1 Kutorejo." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 5(2):319–39.

Rivai, F. A., and N. Rahmawati. 2025. "Workshop, Assistance, and Capacity Building in the

Development of Teaching Materials Based on 21st-Century Learning." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.

Rusydi, A., A. Khalidi, and Z. Najirah. 2025. "The Effect of Colored Headscarf Punishment on Improving the Speaking Skills (Maharah Kalām) of Female Students at Pondok Pesantren Ihyā Ulumuddīn Nur Sufi'iyah Amuntai." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*.

Syifa, A., and N. Hasanah. 2025. "The Thoughts of Shaykh Abdus Shamad Al-Palimbani in Hidayatus Salikin on the Concept of Tazkiyatun Nafs." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*

Tanuri, T. 2025. "Exploring the Roles and Challenges of the Sandwich Generation in the Context of Islamic Education and Family Ethics." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*

Uziak, Jacek, M. Tunde Oladiran, Edmund Lorencowicz, and Kurt Becker. 2018. "Students' and Instructor's Perspective on the Use of Blackboard Platform for Delivering an Engineering Course." *Electronic Journal of E-Learning* 16(1):1–15. doi: 10.34190/ejel.16.1.2367.

Wahyuni, Siti, and Tri Handriani. 2025. "Teaching Arabic Pegon through the AIR (Auditory Intellectually Repetition) Learning Model for New Female Students at the Tahfizh Al-Qur'an Islamic Boarding School, Lirboyo." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 5(2):263–78.

Yu, Z. 2023. "Predefined-Time Anti-Saturation Fault-Tolerant Attitude Control for Tailless Aircraft with Guaranteed Output Constraints." *Nonlinear Dynamics* 111(2):1399–1416. doi: 10.1007/s11071-022-07904-7.

Yusran, Muhammad, and Muhammad Nur Effendi. 2024. "Pendidikan Keluarga Dalam Al-Quran." *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 78–95. doi: 10.69900/ag.v4i2.304.